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*An APPEAL to the GOSPEL for the true Doctrine
of DIVINE PREDESTINATION, concorded with the
Orthodox Doctrine of GOD's FREE-GRACE, and
MAN's FREE-WILL.*

By JOHN PLAIFERE, B. D.

[Concluded from Vol. I. Page 560.]

C H A P. IX.

Concerning the Salvability of the Heathen.

THAT GOD, for the merit of Christ, will accept of the sincere endeavours of all men who live according to their best abilities, though he was not pleased to bless all with the light of revelation, may be argued in the following manner.

If we make a research into what all religion is founded upon, it will appear principally to be the belief of the Divine goodness. Without this men could not think the Supreme Being to be of such condescension, as to take notice of them and their actions; much less would any credit his having revealed himself to men, or reconciled himself to us by the incarnation and sufferings of his Son. Whatever, therefore, weakens the belief of this, must lessen

lessen the credibility of religion. But that GOD should not only have given greater light to the visible church, but also have wholly excluded the bulk of mankind, who never had opportunity of coming within the pale of it, from a possibility of salvation, seems no way reconcileable with it. For, if to have raised out of the womb of nothing, infinite myriads of men, into a condition from which they should unavoidably drop into eternal and unutterable sorrows, be consistent with goodness, contradictions may be true, and all rational deductions but a dream. It therefore seems necessary to conclude, from the benignity of the Divine Nature, that he would give, to all those whom he had brought under the disadvantageous effects of their progenitor's disobedience, a possibility, at least, of avoiding the miserable consequences, and of bettering their condition.

Let us next inquire, whether there hath not been, and may not be, some out of the pale of the church, whose behaviour might in reason incline us to think them fit objects for the Divine compassion. And this scarce needs proof among wise and dispassionate men; it shall, therefore, suffice to mention an instance or two, out of the great variety which ancient and modern accounts afford us.

If one was to enter into the character of *Socrates*, it would be easy to set it in a very advantageous light. The usefulness of his studies and labours in improving and recommending morality, the inoffensiveness of his behaviour, the admirable simplicity and patience which he every where manifested, the occasion of his death, and his meek submission and magnanimous carriage in undergoing it, would justify very shining encomiums. And it is plain he acted upon worthy principles: for it is impossible that the human mind should have had more just and exalted thoughts than those of his, preserved by *Plato*. "I have good hope," saith he, in one of his last conferences, "that those who have ended this life, are not wholly extinct; and that it is far better with the good than the vicious." To pass over many noble sentiments which he uttered, as he drew towards the catastrophe of an illustrious life; what a happy consciousness in his own integrity,

tegrity, becoming dissidence in his own performances, and trust in the Divine Goodness, is there in what he saith to *Christ*? "Whether GOD will be pleased to approve of my actions, I know not, but I have this good assurance, that I have not been wanting in my endeavours; and I have not less good hopes, that he will favourably accept of them." The parts which he and some others asst,^{ed}, were indeed so very shining, that some of the ancient * fathers have not scrupled to esteem and call them Christians; and a † modern, of equally great learning and good-nature, hath given them a kind of canonization. *Aristides* also, *Phocion*, *Epicetus*, and some other great names, might deservedly be mentioned to their honour; men, who amidst palpable ignorance, and most flagrant iniquity, dared to exert the most heroic and conspicuous virtues; but they must be altogether strangers in history, who are unacquainted with their merit and just eulogium.

But if these, and some others of the heroes of gentile antiquity, should be thought to have been over-painted, a man can scarce have the least temptation to flatter the character of the poor modern heathen. And yet many, especially such as have travelled and conversed with them, in those parts where they are not exasperated by the extravagancies, nor corrupted by the commerce of our Europeans, confirmed what the Bishop of *Chiapa* saith of some of them: "The natives of the West Indies are endowed with the most innocent simplicity, being strangers to dissimulation, artifice, and fraud; they serve their superiors with an unbiassed fidelity, and are humble, patient, and submissive towards their conquerors, the Spaniards; they live peaceably, abhor strife and contention, and are even ignorant of malice and revenge." And a little after he adds, "They have a genius sharp and full of vivacity, very susceptible of learning, and all the impressions of sound doctrine, and very readily embrace the Catholic religion. Nor are they indeed averse to any part of morality, but have better dispositions

* *Just. Mart.*, *Apol.* 29. *Idem*, *Apol.* 32.

† *Erasm. Conviv. Relig.*

" dilpositions for it than most of the rest of the world; because
" they live free from the hurry and care of busines. When
" they had once received some ideas of our religion, they
" were so inflamed with a desire to have a fuller knowledge
" of it, that their instructors had need of extraordinary pa-
" tience, to moderate their impetuosity, and to answer the
" numerous questions which they propounded. Certainly
" these nations would be the most happy in the world, if
" they had but the knowledge of the true GOD: and those
" who treated them so inhumanly, are obliged to acknow-
" ledge the natural goodness of their tempers, and happy
" dispositions for all kind of virtues."

Besides these and numberles others, we see from an instance in scripture, that a Gentile, Acts x. 2, 3, 4. could be *devout and fear GOD*, could be *constant in prayer, and abundant in good works*; and that this was accepted before GOD. And if others in the heathen world do the best they can (as from the accounts we have of them, we must charitably judge they do) who can doubt but the common Father of men looks upon them with the same gracious eye? And though the unsearchable wisdom of his providence thinks not good to carry the gospel into the countries where they are interspersed, yet surely a memorial of them will be preserved before him; and when he shall come to take an account of his servants, in as much as they did not bury, but improve the one talent which they received, he shall admit them into their Master's joy.

If the adorable goodness of GOD, and the innocent simplicity of many in the heathen world, incline us to favourable thoughts of them; let us see what countenance the sacred writings give us herein.

1. There seems to be room for arguing from the many declarations of the justice and equity of GOD, Ezek. xviii. 25. 29. &c. Rom. ii. 11. it scarcely appearing to human apprehension, if the sincere heathen (such as, probably, the great patriarch pleaded for) should perish with the wicked, that the *Judge of all the earth* would *do right*, Gen. xviii. 25. For where wilful ignorance, or the rejecting of revealed

vealed religion, is not chargeable, what is it that the most just GOD can punish? Not believing or obeying the gospel, it cannot be: for he can require no more of any than he gave them means of attaining to; and can punish only the having acted beneath the abilities men were possessed of: but it is impossible for any to believe what they never heard, or practise what they have no notion of, Rom. x. 14. If men have done their utmost towards improving their faculties, and acted suitably to the deductions made according to the clearest light of reason, or rather, according to *the true light, that lighteth every man that cometh into the world*, John i. 9. shall he, whose ways are most equal, pass by the due use of what he gave, unrewarded, because he gave no more? Surely nothing is naturally good or evil, odious or acceptable to GOD, if patience in afflictions, meekness in bearing affronts and injuries, universal justice and charity, are not approved of by him, when conspicuous even in a heathen.

2. But the supposition we would willingly make, is certainly most agreeable to that impartial goodness and philanthropy of GOD, which the sacred writers so much celebrate. In them we find, that he who is Lord over all, *is no respecter of persons*, Acts x. 34. but is *loving unto every man*, and *rich unto all that call upon him*, Rom. x. 12. that *he is not willing that any should perish*, 2 Pet. iii. 9. but that *all men should come to repentance, and be saved*, 1 Tim. iv. 10. Which expressions must be curbed with extraordinary limitations, if they are only applicable to the visible church. And however some men study evasions, it is not easy to reconcile what the apostle faith of GOD, with their rigid determinations; *who is the Saviour of all men, especially of those that believe*, 1 Tim. iv. 10. For how is he the Saviour of all men, if he hath left the greater part without a possibility of attaining salvation? and how is he more especially the Saviour of such as believe, if he be in no degree so to others?

3. All the texts declaring the extensiveness of the redemption by Christ, if taken in their most obvious sense, favour such a supposition: as when he is said to have given himself *a ransom for all*, 1 Tim. ii. 6. to be the *Saviour of the world*, 1 John iv. 14. to have died for all, 2 Cor. v. 15. to have *tasted death for every man*, Heb. ii. 9. to be the *propitiation for the whole world*, 1 John ii. 2. to have taken away the *sins of the world*, John i. 29. and reconciled it to *GOD*, 2 Cor. v. 19. And doubtless it sets a brighter lustre on the goodness and love of *GOD* to mankind, and a more eminent value on the mediation of his Son, if he, who before all days saw through the extent of eternity, and knew every individual of the yet unborn ages, did not confine his salvation to men living in some particular times, and under some particular circumstances; but, for the infinite merits of the Redeemer, put the whole race of mankind into a condition of being accepted, upon their sincere endeavour to make the best use of the several means he should vouchsafe to give them. And this is agreeable to the most natural import of St. Paul's comparison, Rom. v. 18. *as by the offence of one, &c.* viz. that the merits of Christ were beneficial to as many as received detriment by the fall of Adam. And the manner of reasoning made use of by that apostle elsewhere, seems to be of the same force; *If one died for all, then were all dead*, 2 Cor. v. 14. For if we at all restrain the merit or design of Christ's death, we render the apostle's argument inconclusive. For if Christ died only for some, it may still be urged, that the rest might not be *dead*, that is, might not be so fallen in Adam, as to need his dying for them.

4. The universality of a future judgment, which the scripture expressly declares, Matt. xxv. 32. Acts xvii. 31. will furnish us with another argument: for reason telleth us, that judgment supposeth the party judged to have been in a capacity of acting well or ill, of acting or not acting; and the scripture confirms it, assuring us, that every man shall be judged *according to his works*, Rev. xx. 12. for no work of a man can be judged either good or bad, which it

it was not in his power to do some other way, or omit. Since, then, a wise GOD will make a solemn scrutiny into the works of the heathen as well as of others, it is plain, they might possibly have so acted as to be acquitted. And indeed it cannot be denied, without palpable absurdity, that all men might act according to their best abilities. And to say, that GOD expects any more of them, is to cast a cloud on his wisdom: to affirm that he will punish the not having done more, is to charge him with manifest injustice. If then, *as many as have sinned without law, shall also perish without law*, Rom. ii. 12. why shall not they who have done well without a revealed law, be saved without having had a promise of it? when GOD shall render to every man according to his deeds: to them who by patient continuance in well-doing, seek for glory and honour and immortality, eternal life; but unto them that are contentious and do not obey the truth, but obey unrighteousness, indignation and wrath: tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also of the Gentile: but glory, honour, and peace to every man that worketh good, to the Jew first, and also to the Gentile, Rom. ii. 7, 8, 9, 10.

Many things are said no less favourably, where the heathen world is more directly treated of. That of our Lord seems apposite to their case: *The servant who knew not his Lord's will, and did commit things worthy of stripes, shall be beaten with few stripes*, Luke xii. 48. comp. 47. And St. Paul telleth the Athenians, that *the times of this heathen ignorance God winked at*, Acts xvii. 30. which surely imports, that he would pass over what men acted in invincible ignorance, and make other proportionable allowances. Neither was the Gentile world absolutely ignorant of all duty to the Supreme Being. Hence the apostle affirms, that the GOD who made of one blood all nations, did it with intention that *they should seek the Lord, if happily they might feel after him, and find him*, Acts xvii. 26, 27. Which though it might be difficult (as the expressions intimate) was yet possible, since *he is not far from every one of us*; it being

being most evident, that *in him we live, and move, and have our being.*

GOD was, then, so far manifested to the heathen by the works of creation, as to render them *without excuse* in their unrighteousness, in their not knowing as much as they might have done, or practising according to their knowledge. They had been excusable, if they had exerted their best abilities: and accordingly the apostle supposeth it possible, that *the Gentiles, not having the law, might by nature do the things contained in the law*, Rom. ii. 14. *And if the uncircumcision, that is by nature, keep the righteousness of the law, shall not this uncircumcision be counted for circumcision?* ver. 26. comp. ver. 27. If the Gentiles born without the covenant (which they cannot help) by the light of nature, or rather the divine light, bestowed on their dispensation, perform the solid duties of the law, shall they not be saved as well as the Jews? Since *there is no respect of persons with GOD*, ver. 11.

If these, or the like reasonings, make this *hypothesis* appear true, it will give a more satisfactory answer to some very considerable questions, than can be done on other principles, viz.

1. If an Indian catechumen should ask one of our missionaries, "how it is consistent, that GOD should so love "the world, as to redeem it with the sufferings and death "of his own Son, and yet should permit his country, and, "as he heard, many more, to remain ignorant of, and un- "benefited by it for many ages?" It might be replied, that though GOD, being master of his own favours, had been better to some other nations, in affording them the full knowledge of his will, he might, and did for all this, love the Indians, also. For though he required those who might have the knowledge of Christ and his laws, under pain of damnation, to believe in and obey him; yet he would, for the sake of his Son, have mercy on all those who had lived according to the best of their knowledge.

2. If a Jew should ask, "why it is yielded by the first "preachers of christianity, and the uncontradicted suffrage

" of christian divines, that such of his ancestors as believed
" and acted according to the best light afforded under the
" legal dispensation, were saved through the merits of Christ;
" since it doth not appear, that many of them had a clear
" notion of such a Messias as Jesus was, or of the necessity
" of such an one; and it is evident, that the generality ra-
" ther expected a temporal deliverance by their Messiah?"
It might be answered, that GOD, in goodness, w^{ould} save
such as made the best use of the types and shadows afforded
them, though now, the substance of them being manifested,
life and blessedness are to be expected only through faith in,
and in obedience to, his Son Jesus.

3. If any are disconsolate at the case of an infant, who
through chance and negligence died unbaptized; or doubt
of the salvation of such as were baptized, because they probably
died without actual faith; or deny the salvability of some idiots
and madmen, who seemingly are never capable of such faith:
they may be reminded, that a good and wise GOD can
require nothing of any, which he knows to be impossible;
and that it was a very unworthy servant, who taxed his
Lord with expecting to reap where he had not sown.

There are some other questions of near affinity to this,
viz. Whether all without the bounds of the visible church,
are absolutely destitute of revelation? How far the heathen
world, since the gospel-dispensation, is charged with cri-
minal infidelity? These might well deserve a distinct con-
sideration; but it shall only be observed here:

1. It is probable, that the revelation made to Adam,
or some considerable remains of it, continued a long time,
even among the most degenerate of his race. Noah, as he
had long inculcated them on the minds of the old, so he
doubtless delivered them to the renewed world, after the
flood: nor could the worst of his posterity be ignorant of
them; and even to corrupt them, must be a work of time.
The holy line preserved them in a great measure pure,
the rest could not quickly lose them; so that it is hard to
say, when any part of mankind was first wholly destitute of
revelation: the almost universal custom of sacrificing could prob-
ably

bably have no other original. The belief of the soul's immortality, and of a state of future rewards and punishments, hath been diffused through all ages and nations, and is still almost every where to be traced; which are rationally judged to be parts of the primitive traditions. Now if we should suppose, that the having a revelation communicated to them, is necessary for putting men into a salvable state; yet why this partial one should not be salutary to those to whom no better was made, as well as the less perfect dispensation of Moses was to the Jews before Christ, no shadow of reason can be assigned.

2. As to the great part of the world, which, since the publication of the gospel, hath not been Christian; their case is most hazardous, who have had opportunities of knowing the doctrine of Christ, but made no use of them. And the question about the salvability of particular persons in such circumstances, cannot be resolved, without we had an exact knowledge of their neglect or unbelief; but a general answer is very obvious. A neglect in acquiring a knowledge of the christian faith, is faulty or excusable, according as men had, or wanted, motives to think it reasonable or necessary. And the blaine for all unbelief, is aggravated or extenuated, proportionably as the credibility of the teacher, or the arguments used by him, were more or less sufficient, and fit to have convinced the hearers, if they had judged impartially. But perhaps it would not be difficult to give a moral demonstration, that a far greater proportion of them, than nine parts out of ten, have scarce heard of the christian profession, or at most can have but a very imperfect notion of it, and of the grounds on which it is founded. An huge part of mankind very long had, or still have, little or no intercourse with Christians: corruption and ignorance long overspread the face of religion; vile opinions prevailed, and wicked practices were indulged in the church; and some, or all of them, are still lamentably prevalent in a great part of her, which must needs divert many from embracing the faith, and give them strong prejudices against it: and, consequently, their infidelity

It is rather chargeable on Christians, so miserably recommending their religion.

Again, at this day, christian princes and states are deplorably wanting in taking proper measures for the instruction, even of their own vassals and subjects; and Christians of all ranks, not only express no concern for the conversion of the neighbouring heathen, but render their religion odious to them, by their cruelty, avarice, lust, or perfidiousness. And where attempts have been made for propagating our religion, it hath frequently been by such, as having departed from the simplicity and purity of the gospel, have confounded it with fables, error, and superstition. All which considered, the heathen, who are neareſt to, and have moſt conuerſation with us, may be looked upon by GOD, as under equal disadvantages with thoſe who never heard of the name of Christ: and though there be an heavy guilt in their infidelity, it muſt devolve from the infidel on the Christian.

And now, upon the whole, Is it not more honourable to the justice, wisdom, and goodness of the Supreme Judge of the world? Doth it not ſet a more extensive value on the merits of our dear Redeemer? Is it not more conſonant to the reaſon of mankind in general, and to justice and charity in ourelfes, to hope well of thoſe whose endeavours were laudable, though they were, through the iniquity of time, place, or other circumſtances, leſs happy than ourelfes as to divine affiſtances; and to leave them, whom we have juſter reaſons to deſpair of, unjudged, to the pleasure of their Creator? Which, if an error, will ever be venial, as being shadowed by the beaſtiful veil of humanity, good nature, and charity.

*End of the Doctrine of Predestination concorded with
Free Grace.*

ORIGINAL

ORIGINAL SERMONS

BY THE

REV. JOHN WESLEY, M. A.

SERMON XIII.

On 1 CORINTHIANS x. 13.

There hath no temptation taken you, but such as is common to man. But GOD is faithful, who will not suffer you to be tempted above that ye are able: but will with the temptation also make a way to escape, that ye may be able to bear it.

1. IN the foregoing part of the chapter the apostle has been reciting on the one hand, the unparalleled mercies of GOD to the Israelites; and on the other, the unparalleled ingratitude of that disobedient and gainsaying people. And all these things, as the apostle observes, were written for our example: that we might take warning from them, so as to avoid their grievous sins, and escape their terrible punishment. He then adds that solemn and important caution, *Let him that thinketh he standeth, take heed lest he fall.*

2. But if we observe these words attentively, will there not appear a considerable difficulty in them, *Let him that thinketh he standeth, take heed lest he fall?* If any man only thinks he stands, he is in no danger of falling. It is not possible that any one should fall, if he only thinks he stands. The same difficulty occurs, according to our translation, in those well known words of our Lord, (the importance of which we may easily learn, from their being repeated in the gospel no less than eight times,) *To him that hath shall be given; but from him that hath not shall be taken away even what he seemeth to have. That which he seemeth to have! Nay, if he only seems to have it, it is impossible it should be taken away. None can take away from another what he*

he only *seems to have*. What a man only *seems to have*, he cannot possibly lose. This difficulty may at first appear impossible to be surmounted. It is really so; it cannot be surmounted, if the common translation be allowed. But if we observe the proper meaning of the original word, the difficulty vanishes away. It may be allowed that the word *δοκεῖ* does (sometimes, at least in some authors) mean no more than *to seem*. But I much doubt whether it ever bears that meaning, in any part of the inspired writings. By a careful consideration of every text in the New Testament, wherein this word occurs, I am fully convinced that it no where lessens, but every where strengthens the sense of the word to which it is annexed. Accordingly ὁ *δοκεῖ* *τίχον*, does not mean, *what he seemeth to have*; but on the contrary, *what he assuredly hath*. And so ἐδοκεῖτο *ισαραὴ*, not *he that seemeth to stand*, or *he that thinketh he standeth*: But *he that assuredly standeth*: he who standeth so fast, that he does not appear to be in any danger of falling: he that faith, like *David*, *I shall never be moved: thou, Lord, hast made my hill so strong*. Yet at that very time, thus saith the Lord, *Be not high-minded, but fear. Else shalt thou be cut off: else shalt thou also be moved from thy steadfastness*. The strength which thou assuredly hast, shall be taken away. As firmly as thou didst really stand, thou wilt fall into sin, if not into hell.

3. But lest any should be discouraged by the consideration of those who once ran well, and were afterwards overcome by temptation; lest the fearful heart should be utterly cast down, supposing it impossible for them to stand, the apostle subjoins to that serious exhortation, these comfortable words, *There hath no temptation taken you, but such as is common to man: but GOD is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.*

I. 1. Let us begin with the observation which ushers in this comfortable promise, *There hath no temptation taken you, but such as is common to man*. Our translators seem

to have been sensible that this expression, *common to man*, does by no means reach the force of the original word. Hence they substitute another word in the margin, *moderate*. But this seems to be less significant than the other, and farther from the meaning of it. Indeed it is not easy to find any single word in the English tongue, which answers the word *ἀνθρώπος*. I believe the sense of it can only be expressed by some such circumlocution as this: "Such as is suited to the nature and circumstances of man: such as every man may reasonably expect, if he considers the nature of his body and his soul, and his situation in the present world." If we duly consider these, we shall not be surprised at any temptation that hath befallen us: seeing it is no other than such a creature, in such a situation, has all reason to expect.

2. Consider, first, the nature of that body with which your soul is connected. How many are the evils, which it is every day, every hour liable to? Weakness, sickness and disorders of a thousand kinds, are its natural attendants. Consider the inconceivably minute fibres, threads abundantly finer than hair, (called from thence capillary vessels,) whereof every part of it is composed; consider the innumerable multitude of equally fine pipes and strainers, all filled with circulating juices! And will not the breach of a few of these fibres, or the obstruction of a few of these tubes, particularly in the brain, or heart, or lungs, destroy our ease, health, strength, if not life itself? Now if we observe that all pain implies temptation, how numberless must the temptations be, which will beset every man, more or less, sooner or later, while he dwells in this corruptible body?

3. Consider, secondly, the present state of the soul, as long as it inhabits the house of clay. I do not mean in its unregenerate state, while it lies in darkness and the shadow of death; under the dominion of the prince of darkness, without hope, and without GOD in the world. No: look upon men who are raised above that deplorable state. See those who have tasted that the Lord is gracious. Yet still how weak is their understanding? How limited its extent?

How

How confused, how inaccurate are our apprehensions, of even the things that are round about us? How liable are the wisest of men to mistake? To form false judgments? To take falsehood for truth, and truth for falsehood? Evil for good, and good for evil? What starts, what wanderings of imagination are we continually subject to? In how many instances does the corruptible body press down the soul? And how many are the temptations which we have to expect, even from these innocent infirmities?

4. Consider, thirdly, what is the present situation of even those that fear GOD. They dwell on the ruins of a disordered world, among men, that know not GOD, that care not for him, and whose heart is fully set in them to do evil. How many are constrained to cry out, *Wo is me, that I am constrained to dwell with Mesech: to have my habitation among the tents of Kedar,* among the enemies of GOD and man! How immensely out-numbered are those that would do well, by them that neither fear GOD nor regard man. And how striking is Cowley's observation! If a man that was armed cap-a-pie, was closed in by a thousand naked Indians, their number would give them such advantage over him, that it would be scarce possible for him to escape. What hope would there be for a naked, unarmed man to escape, who was surrounded by a thousand armed men? Now this is the case of every good man. He is not armed either with force or fraud, and is turned out naked as he is, among thousands that are armed with the whole armour of Satan, and provided with all the weapons which the prince of this world can supply out of the armoury of hell. If then he is not destroyed, yet how must a good man be tempted in the midst of this evil world?

5. But is it only from wicked men that temptations arise to them that fear GOD? It is very natural to imagine this: and almost every one thinks so. Hence how many of us have said in our hearts, "O! if my lot were but cast among good men, among those that loved, or even feared GOD, I should be free from all these temptations." Perhaps you would: probably you would not find the same

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sort of temptations, which you have now to encounter. But you would surely meet with temptations of some other kind, which you would find equally hard to bear. For even good men in general, though sin has not dominion over them, yet are not freed from the remains of it. They have still the remains of an evil heart, ever prone to *depart from the living GOD*. They have the seeds of pride, of anger, of foolish desire; indeed of every unholy temper. And any of these, if they do not continually watch and pray, may, and naturally will spring up, and trouble not themselves only, but all that are round about them. We must not therefore depend upon finding no temptation, from those that fear, yea, in a measure, love GOD. Much less must we be surprised, if some of those who once loved GOD in sincerity, should lay greater temptations in our way, than many of those who never knew him.

6. "But can we expect to find any temptation from those that are *perfected in love?*" This is an important question, and deserves a particular consideration. I answer, first, You may find every kind of temptation, from those who *suppose* they are perfected, when indeed they are not: and so you may, secondly, from those who once really were so, but are now moved from their steadfastness. And if you are not aware of this, if you think they are still what they were once, the temptation will be harder to bear. Nay, thirdly, even those who *stand fast in the liberty wherewith Christ has made them free*, who are now really perfect in love, may still be an occasion of temptation to you. For they are still encompassed with infirmities. They may be dull of apprehension: they may have a natural heedlessness, or a treacherous memory: they may have too lively an imagination; and any of these may cause little improprieties, either in speech or behaviour, which though not sinful in themselves may try all the grace you have. Especially if you impute to perverseness of will (as it is very natural to do) what is really owing to defect of memory, or weakness of understanding: if these appear to you to be voluntary mistakes, which are really involuntary. So proper was the

the answer which a faint of GOD (now in *Abraham's bosom*) gave me some years ago, when I said, *Jenny*, surely now your mistress and you, can neither of you be a trial to the other, as GOD has saved you both from sin: "O Sir," said she, "if we are saved from sin, we still have infirmities enough to try all the grace that GOD has given us."

7. But besides evil men, do not evil spirits also continually surround us on every side? Do not Satan and his angels continually go about, seeking whom they may devour? Who is out of the reach of their malice and subtlety? Not the wisest or best of the children of men. *The servant is not above his master.* If then they tempted him, will they not tempt us also? Yea, it may be, should GOD see good to permit, more or less to the end of our lives. *No temptation therefore hath taken us*, which we had not reason to expect, either from our body or soul, either from evil spirits or evil men, yea or even from good men, till our spirits return to GOD that gave them.

II. 1. Meantime what a comfort is it to know, with the utmost certainty, that *GOD is faithful, who will not suffer us to be tempted above that we are able.* He knoweth what our ability is, and cannot be mistaken. *He knoweth precisely whereof we are made: He remembereth that we are but dust.* And he will suffer no temptation to befall us, but such as is proportioned to our strength. Not only his justice requires this, which could not punish us for not resisting any temptation, if it was so disproportioned to our strength, that it was impossible for us to resist it. Not only his mercy; that tender mercy, which is over us, as well as over all his works: but, above all, his faithfulness; seeing all his words are faithful and true; and the whole tenor of his promises altogether agrees with that declaration, *As thy day, so thy strength shall be.*

2. In that execrable slaughter-house, the *Romish* inquisition, (most unfortunately called "The house of Mercy!") it is the custom of those holy butchers, while they are tearing a man's sinews upon the rack, to have the physician of the house standing by. His business is, from time to time, to observe

observe the eyes, the pulse, and other circumstances of the sufferer, and to give notice, when the torture has continued so long as it can, without putting an end to his life: that it may be preserved long enough for him to undergo the residue of their tortures. But notwithstanding all the physician's care, he is sometimes mistaken: and death puts a period to the patient's sufferings, before his tormentors are aware. We may observe something like this in our own case. In whatever sufferings or temptations we are, our great physician never departs from us. He is about our bed, and about our path. He observes every symptom of our distress, that it may not rise above our strength. And he cannot be mistaken concerning us. He knows the souls and bodies which he has given us. He sees exactly how much we can endure, with our present degree of strength. And if this be not sufficient, he can increase it, to whatever degree it pleases him. Nothing therefore is more certain, than that in consequence of his wisdom, as well as his justice, mercy and faithfulness, he never will, he never can suffer us to be tempted above that we are able: above the strength which he either hath given already, or will give as soon as we need it.

III. 1. *He will with the temptation also* (this is the third point we are to consider) *make a way to escape that ye may be able to bear it.*

The word *εκεῖσθαι* which we render *a way to escape*, is extremely significant. The meaning of it is nearly expressed by the English word *out-let*; but more exact by the old word *out-gate*, still frequently used by the Scottish writers. It literally means *a way out*. And this GOD will either find or make: which he that hath all wisdom, as well as all power in heaven and earth, can never be at a loss how to do.

2. Either he *makes a way to escape* out of the temptation, by removing the occasion of it, or *in the temptation*: that is, the occasion remaining as it was, it is a temptation no longer. First, he makes a way to escape out of the temptation, by removing the occasion of it. The histories of mankind

ankind, of the church in particular, afford us numberless instances of this. And many have occurred in our own memory, and within the little circle of our acquaintance. One of many I think it worth while to relate, as a memorable instance of the faithfulness of GOD, in making a way to escape out of temptation. *Elizabeth Chadsey*, then living in *London* (whose daughter is living at this day, and is no dishonour to her parent) was advised to administer to her husband, who was supposed to leave much substance behind him. But when a full inquiry into his circumstances was made, it appeared that this supposition was utterly destitute of foundation; and that he not only left nothing at all behind him, but also was very considerably in debt. It was not long after his burial, that a person came to her house, and said, "Mrs. *Chadsey*, you are much indebted to your landlord, and he has sent me to demand the rent that is due to him." She answered, "Sir, I have not so much money in the world: indeed I have none at all!" "But," said he, "have you nothing that will fetch money?" She replied, "Sir, you see all that I have. I have nothing in the house, but these six little children." "Then," said he, "I must execute my writ, and carry you to Newgate. But it is a hard case. I will leave you here till to-morrow, and will go and try, if I cannot persuade your landlord to give you time." He returned the next morning, and said, "I have done all I can. I have used all the arguments I could think of, but your landlord is not to be moved. He vows, if I do not carry you to prison without delay, I shall go thither myself." She answered, "You have done *your* part. The will of the Lord be done!" He said, "I will venture to make one trial more, and will come again in the morning." He came in the morning, and said, "Mrs. *Chadsey*, GOD has undertaken your cause. None can give you any trouble now: for your landlord died last night. But he has left no will: and no one knows who is heir to his estate."

3. Thus GOD is able to deliver out of temptations, by removing the occasion of them. But are there not temptations, the occasions of which cannot be taken away? Is it

not a striking instance of this kind, which we have in a late publication? "I was walking" (says the writer of the letter) "over Dover cliffs, in a calm, pleasant evening, with a person whom I tenderly loved, and to whom I was to be married in a few days. While we were engaged in earnest conversation, her foot slipped, she fell down, and I saw her dashed in pieces on the beach. I lifted up my hands, and cried out, "This evil admits of no remedy. I must now go mourning all my days! My wound is incurable. It is impossible I should ever find such another woman! One so every way fitted for me." I added in an agony, "This is such an affliction, as even GOD himself cannot redress!" "And just as I uttered the words, I awoke: for it was a dream!" Just so can GOD remove any possible temptation! Making it like a dream when one awaketh!

4. Thus is GOD able to deliver out of temptation, by taking away the very ground of it. And he is equally able to deliver in the temptation, which perhaps is the greatest deliverance of all. I mean suffering the occasion to remain as it was; he will take away the bitterness of it: so that it shall not be a temptation at all: but only an occasion of thanksgiving. How many proofs of this have the children of GOD, even in their daily experience? How frequently are they encompassed with trouble? Or visited with pain or sickness? And when they cry unto the Lord, at some times he takes away the cup from them: he removes the trouble, or sickness, or pain: and it is as though it never had been; at other times, he does not make any outward change outward trouble, or pain, or sickness continues; but the consolations of the Holy One so increase, as to over-balance them all. And they can boldly declare,

Labour is rest, and pain is sweet;

When thou my GOD art near.

5. An eminent instance of this kind of deliverance is that which occurs in the life of that excellent man, the Marquis de Renty. When he was in a violent fit of the rheumatism,

rheumatism, a friend asked him, "Sir, are you in much pain?" He answered, "My pains are extreme: but through the mercy of GOD, I give myself up, not to them, but to him." It was in the same spirit that my own father answered, though exhausted with a severe illness, (an ulcer in the bowels, which had given him little rest day or night, for upwards of seven months.) When I asked, "Sir, are you in pain now?" He answered, with a strong and loud voice, "GOD does indeed chasten me with pain; yea, all my bones with strong pain. But I thank him for all; I bless him for all; I love him for all."

6. We may observe one more instance of a somewhat similar kind, in the life of the Marquis *de Renty*. When his wife, whom he very tenderly loved, was exceedingly ill, and supposed to be near death, a friend took the liberty to inquire, how he felt himself on the occasion? He replied, "I cannot but say, that this trial affects me in the most tender part. I am exquisitely sensible of my loss. I feel more than it is possible to express. And yet I am so satisfied, that the will of GOD is done, and not the will of a vile sinner, that were it not for fear of giving offence to others, I could dance and sing!" Thus the merciful, the just, the faithful GOD, will in one way or other, in every temptation make a way to escape, that we may be able to bear it.

7. This whole passage is fruitful of instruction. Some of the lessons which we may learn from it are,

First, *Let him that most assuredly standeth, take heed lest he fall into murmuring*: lest he say in his heart, "Surely no one's case is like mine: no one was ever tried like me." Yea, ten thousand. *There has no temptation taken you, but such as is common to man*: such as you might reasonably expect, if you consider *what you are*, a sinner born to die, a sinful inhabitant of a mortal body, liable to numberless inward and outward sufferings: and *where you are*, in a shattered, disordered world, surrounded by evil men and evil spirits: consider this, and you will not repine at the common lot, the general condition of humanity.

8. Secondly, Let him that standeth take heed lest he fall, lest he tempt GOD, by thinking or saying, "This is insupportable: this is too hard: I can never get through it; my burden is heavier than I can bear." Not so: unless something is too hard for GOD. He will not suffer you to be tempted above that ye are able. He proportions the burden to your strength. If you want more strength, ask and it shall be given you.

9. Thirdly, Let him that standeth take heed lest he fall, lest he tempt GOD by unbelief, by distrusting his faithfulness. Hath he said, In every temptation he will make a way to escape? And shall he not do it? Yea, verily. And

Far, far above thy thought
His counsel shall appear,
When fully he the work hath wrought,
That caus'd thy needless fear.

10. Let us then receive every trial with calm resignation, and with humble confidence, that he who hath all power, all wisdom, all mercy and all faithfulness, will first support us in every temptation, and then deliver us out of all: so that in the end, all things shall work together for good, and we shall happily experience, that all these things were for our profit, that we might be partakers of his holiness.

London, October 7, 1786.

N. B. The whole of the Reverend Mr. Wesley's Journal, is intended to be published in the course of these Magazines.

AN

AN EXTRACT

Of the Revd. Mr. JOHN WESLEY's JOURNAL.

From August 12th, 1738, to November 1st, 1739.

Acts v. 38, 39.

If this counsel or this work be of men, it will come to nought: But if it be of GOD, ye cannot overthrow it; lest haply ye be found even to fight against GOD.



P R E F A C E.

1. **W**HEN at first men began to lay to my charge, things which I knew not, I often thought, "Had I but two or three intimate friends, who knew what my life and conversation were, they might easily speak what they had seen and heard, and all such aspersions would fall to the ground." But I perceived my mistake, as soon as I had two or three, who were my friends indeed, not in name only. For a way was easily found to prevent their being of any such use, as I once imagined they would be. This was done at a stroke, and that once for all, by giving them and me a *new name*: A name, which however insignificant in itself, yet had this peculiar effect, utterly to disable me from removing, whatever accusation might for the time to come be cast upon me, by invalidating all which those who knew me best, were able to say in my behalf: Nay, which any others could say. For how notorious is it, that if any man dare to open his mouth in my favour, it needs only be replied, "I suppose you are a *Methodist* too," and all he has said is to pass for nothing.

2. Hence, on the one hand, many who knew what my conversation was, were afraid to declare the truth, lest the same reproach should fall upon them: and those few who broke through this fear, were soon disabled from declaring it with effect, by being immediately ranked with him they defended. What impartial man then can refuse to say, *It*

is permitted to thee to answer for thyself. Only do not add, But, "Thou *shalt not* persuade me, though thou *do* persuade me! I am resolved to think as I did before." Not so, if you are a candid man. You have heard one side already. Hear the other. Weigh both. Allow for human weakness. And then judge as you desire to be judged.

3. What I design in the following extract is, openly to declare to all mankind, what it is that the *Methodists* (so called) have done, and are doing now: or rather, what it is that GOD hath done, and is still doing in our land. For it is not the work of man which hath lately appeared. All who calmly observe it must say, *This is the Lord's doing, and it is marvellous in our eyes.*

4. Such a work this hath been in many respects, as neither we nor our fathers had known. Not a few whose sins were of the most flagrant kind, drunkards, swearers, thieves, whoremongers, adulterers, have been brought from darkness *unto light, and from the power of Satan unto GOD.* Many of these were rooted in their wickedness, having long gloried in their shame, perhaps for a course of many years, yea even to hoary hairs. Many had not so much as a nominal faith, being Jews, Arians, Deists or Atheists. Nor has GOD only made bare his arm in these last days, in behalf of open publicans and sinners; but many of the Pharisees also have believed on him, of the righteous that needed no repentance: and having received the sentence of death in themselves, have then heard the voice that raised the dead: Have been made partakers of an inward, vital religion, even *righteousness and peace and joy in the Holy Ghost.*

5. The manner wherein GOD hath wrought this work, is as strange as the work itself. In any particular soul, it has generally, if not always, been wrought in one moment. *As the lightning striking from heaven, so was the coming of the Son of man, either to bring peace or a sword; either to wound or to heal, either to convince of sin, or to give remission of sins in his blood.* And the other circumstances attending it have been equally remote from what human wisdom would have expected. So true is that word, *my*

ways are not as your ways, nor my thoughts as your thoughts.

6. These extraordinary circumstances seem to have been designed by *GOD*, for the further manifestation of his work, to cause his power to be known, and to awaken the attention of a drowsy world. And yet even from these, some have drawn their grand objection against the whole work. *We never saw it*, say they, *on this fashion*. Therefore the work is not of *GOD*. To prove which farther, they have not only greatly misrepresented many circumstances that really were, but have added many that were not, often without any regard either to truth or probability. A bare recital of those facts which were *not done in a corner*, is the best answer to this sort of objections. To those which have been judged to be of more weight, I have occasionally given a more particular answer.

7. Yet I know even this will by no means satisfy the far greater part of those who are now offended. And for a plain reason, Because they *will never read it*: They are resolved to hear one side, and one only. I know also that many who *do* read it, will be just of the same mind they were before; because they have fixt their judgment already, and *do not regard any thing which such a fellow can say*. Let them see to that. I have done my part. I have delivered mine own soul. Nay, I know that many will be greatly offended, at this very account. It must be so from the very nature of the things, which are therein related. And the best appellation I expect from them is, that of a fool, a madman, an enthusiast. All that in me lies is, to relate simple truth, in as inoffensive a manner as I can. Let *GOD* give it the effect which pleaseth him, and which is most for his glory!

8. May he who hath the keys of the house of David, who ~~paneth~~ and *no man shutteth*, open a great and effectual door, by whom it pleaseth him, for his everlasting gospel! May he send by whom he will send, so it may run and be glorified more and more! May he ride on, conquering and to conquer, until the fulness of the Gentiles be come in: and the earth be full of the knowledge of the glory of the Lord, as the waters cover the sea!

JOURNAL

J O U R N A L

From *August 12, 1738, to November 1, 1739.*

SATURDAY Aug. 12. about seven in the evening we came to *Neu-Kirche*, a town about 24 miles from *Hernhuth*. Mr. *Schneider* (the minister of it who had desired us to take his house in our way) was not at home: but we found one Mr. *Manatius* there, the minister of a neighbouring town, who walked with us in the morning ten miles, to *Hauwalde*, where he lived. He told us, "That the *Lutherans* as well as the *Papists*, were irreconcilable enemies to the brethren of *Hernhuth*: That the generality of the *Lutheran* clergy, were as bitter against them as the *Jesuits* themselves: That none of his neighbours durst go thither (unless by stealth) being sure of suffering for it, if discovered: That to prevent any of *Hernhuth* from coming to them, the *Elector* had forbid, under a severe penalty, any number of persons, exceeding three, to meet together on a religious account; and that he himself, for having a little society in his own parish, had been summoned to appear before the consistory at *Dresden*." Yea let the *kings of the earth stand up, and the rulers take counsel together against the Lord and against his anointed! He that sitteth in heaven shall laugh them to scorn; the Lord shall have them in derision.*

We left *Hauwalde* in the afternoon, and in the evening came to *Dresden*. But the officer at the gate would not suffer us to come in; so that we were obliged to go on to the next village: which leaving early in the morning, on Thursday in the afternoon we came to *Leipfig*.

We were now kept only an hour at the gate, and then conducted to Mr. *Arnold's*, who had invited us when we were in the town before, to make his house our home. A few we found here too, who desire to *know nothing but Jesus Christ and him crucified*. And from them we had letters to *Halle*, whither we came on Friday 18. But the king of *Prussia's* tall men (who kept the gates) would not suffer

Mr.

Mr. Brown to come in. Me they admitted (in honour of my profession) after I had waited about two hours: and one of them went with me to the prince of *Hesse*, who after a few questions, gave me leave to lodge in the city. Thence he shewed me to Mr. *Goischalck*'s lodgings, to whom I had letters from *Leipzg*. He read them and said, *My brother, what you find here, you will use as your own. And if you want any thing else, tell us and you shall have it.*

I told them, "My companion was without the gate." They soon procured admittance for him. And we were indeed as at home; for I have hardly seen such little children as these, even at *Hernhuth*.

Saturday 19. I waited on Professor *Francke*, who behaved with the utmost humanity; and afterwards on Professor *Knappe*, to whom also I am indebted for his open, friendly behaviour. Between ten and eleven, seven of the brethren set out with us, one of whom went with us two days journey. It was the dusk of the evening on Sunday 20, when, wet and weary, we reached *Jena*.

Monday 21. We visited the schools there; the rise of which (as we were informed) was occasioned thus:

About the year 1704 Mr. *Stoltius*, a student at *Jena*, began to speak of faith in Christ; which he continued to do, till he took his master's degree, and read public lectures. About twelve or fifteen students were awakened and joined with him in prayer and building up one another. At this (after various calumnies spread abroad and persecutions occasioned thereby) the consistory was offended, and issued out a commission to examine him. In consequence of the report made to the consistory by these commissioners, he was forbid to read any public lectures, or to hold any meetings with his friends. Not long after an order was given, by which he was excluded from the holy communion. He was also to have been expelled the university: But this he prevented by a voluntary retirement.

Yet one of the commissioners, who had been sent by the D. of *Weymar* (one of the lords of *Jena*) informed the Duke that according to his judgment *Stoltius* was an innocent and holy

holy man. On this the duke sent for him to *Weymar*, and fixed him in a living there. There likewise he awakened many, and met with them to pray and read the scriptures together. But it was not long that the city could bear him. For he boldly rebuked all vice, and that in all persons, neither sparing the courtiers, nor the duke himself. Consequently, his enemies every where increased, and many persecutions followed. In fine, he was forbid to have any private meetings, and was to have been deposed from the ministry; when GOD calling him to himself, took him away from the evil to come.

Before *Stoltius* left *Jena*, *Budaeus* also began to preach the real gospel, as did *Christius* soon after; whereby some awakening continued till the year 1724. A few of the townsmen then agreed, to maintain a student, to be a schoolmaster for some poor children. They afterwards kept several schoolmasters: But about 1728, all of them going away, the school was broke up, and the children quite neglected. Professor *Budaeus* being informed of this, earnestly recommended the consideration of it to the students in his house: And about ten of them, among whom was Mr. *Spangenberg*, took upon themselves the care of those children. Their number soon increased, which gave great offence to the other schoolmasters in the town; and not long after to the magistrates of the town, and to the senate of the university. The offence soon spread to the pastors, the professors, the consistory, and the princes who are lords of *Jena*. But it pleased GOD to move one of them, the prince of *Eisenach*, who had the chief power there, to stop the open persecution, by forbidding either the senate or consistory to molest them. He likewise wholly exempted them for the time to come from the jurisdiction of both, ordering that all complaints against them for the time to come should be cognizable only by himself. But during the persecution, the number of schools was increased from one to three, (one in each suburb of the city) the number of teachers to above thirty, and of children to above three hundred.

There

There are now thirty-one constant teachers, ten in each school, and three or four supernumerary, to supply accidental defects. Four of the masters are appointed to punish, who are affixt to no one school. Each of the schools being divided into two classes, and taught five hours a day, every one of the thirty masters has one hour in a day to teach. All the masters have a conference about the schools every Monday. They have a second meeting on Thursday, chiefly for prayer. And a third every Saturday.

Once in half a year they meet to fill up the places of those masters who are gone away. And the number has never decreased; fresh ones still offering themselves, as the former leave the university.

The present method wherein they teach is this:

There are always two classes in each school. In the lower, children from six to ten or twelve years old are taught to read. They are then removed to the other class, in which are taught, the holy scriptures, arithmetick, and whatever else it may be useful for children to learn.

In the morning from eight to nine they are all catechized, and instructed in the first principles of christianity, either from *Luther's* smaller catechism, or from some texts of holy scripture.

From nine to ten the smaller children are taught their letters and syllables; and the larger read the bible. From ten to eleven those in the lower class learn and repeat some select verses of holy scripture, chiefly relating to the foundation of the faith. Meanwhile those in the upper, learn arithmetick.

In the afternoon from one to two all the children are employed as from nine to ten in the morning. From two to three the smaller children learn and repeat *Luther's* smaller catechism, while the larger are taught to write.

Every Sunday there is a public catechizing on some text of scripture; at which all persons who desire it may be present.

In the afternoon, we left *Zena*, several of the brethren accompanying us out of town. At five having just passed

through *Weymar*, we met Mr. *Ingham* going for *Hernhuth*. We all turned aside to a neighbouring village, where having spent a comfortable evening together, in the morning we commended each other to the grace of GOD, and went on our several ways.

We breakfasted at *Erfurt* with Mr. *Reinhart*, spent the evening with some brethren at *Saxegotha*, and by long journeys came to *Marienborn* on *Friday August 25*.

Monday 28. I took my leave of the countess (the count being gone to *Jena*) and setting out early the next morning came about three in the afternoon to *Francfort*. From Mr. *Böhler*'s we went to the society, where one of the brethren from *Marienborn* offered free redemption through the blood of Christ to sixty or seventy persons.

Wednesday 30. In the afternoon we came to *Mentz*, and agreed for our passage to *Cölen* by water, for a florin per head; which was but half what we gave before, tho' (it seems) twice as much as we ought to have given.

Thursday 31. We spent half an hour in the great church, a huge heap of irregular buildings; full of altars, adorned (or loaded rather) with abundance of gold and silver. In going out, we observed a paper on the door, which was of so extraordinary a nature, that I thought it would not be labour lost to transcribe it. The words were as follow :

Volikommener ablass für die arme seelen in feg-feur.

“ Seine päbliche heiligkeit, Clemens der 12te, haben in
“ diesem jahr 1738, den 7 Augusti, die pfarr kirche des Sancti
“ Christophori, in Mentz gnädigsten privilegirt, dass ein jeder
“ priester, so wohl secular als regularischen stands, der am
“ aller feelen-tag, wie auch an einim jedem tag in derselben
“ octav; so dann am zwein vom ordinario tägen einer jeden
“ woch das jahr hindurch, für die feel eine christglaubigen
“ verstorbenen an zum altar mess lesen wird, jedesmahl eine
“ feel aus dem feg-feur erlösen könne.

A full release for the poor souls in purgatory.

*His papal holiness, Clement the XIIth, hath this year
1738, on the seventh of August, most graciously privileged the
cathedral*

cathedral church of St. Christopher in Mentz, so that every priest, as well secular as regular, who will read mass at an altar for the soul of a christian departed, on any holiday, or on any day within the octave thereof, or two extraordinary days, to be appointed by the ordinary, of any week in the year, may each time deliver a soul out of purgatory.

Now I desire to know, whether any *Romanist* of common sense, can either defend or approve of this?

At eight we took boat, and on Saturday Sept. 2, about eleven came to *Colen*; which we left at one, and between seven and eight reached a village, an hour short of *Neus.* Here we overtook a large number of *Switzers*, men, women and children, singing, dancing and making merry, being all going to make their fortunes in *Georgia*. Looking upon them as delivered into my hands by *GOD*, I plainly told them what manner of place it was. If they now leap into the fire with open eyes, their blood is on their own head.

Monday, 4. Before noon we came to *Cleve*, and to *Nimwegen* in the evening. The next night we lay at a little village near *Tiel*; which leaving early in the morning, we walked by the side of many pleasant orchards, and in the afternoon came to *Yffelstein*. We stayed only one night with the brethren, (in the new house, called *Herndyke*, an English mile from the town) and hastening forward came the next afternoon to Dr. *Koker's* at *Rotterdam*.

I cannot but acknowledge the civility of this friendly man, all the time we stayed in his house. In the morning, Friday 8, we went to the *English* episcopal church, which is a large, handsome, convenient building. The minister read prayers seriously and distinctly, to a small, well-behaved congregation. Being informed our ship was to sail the next day, (Saturday) we took leave of our generous friend, and went to an inn close to the key, that we might be ready when called to go aboard. Having waited till past four in the afternoon, we stepped into the Jews' synagogue, which lies near the water-side. I do not wonder that so many Jews, (especially those who have any reflection) utterly abjure all religion. My spirit was moved within me, at that

horrid

horrid, senseless pageantry, that mockery of GOD, which they called public worship. Lord, do not thou yet *cast off thy people!* But in Abraham's seed let them also be blessed!

The ship lingering still, I had time to exhort several *English*, whom we met with at our inn, to pursue inward religion; the renewal of their souls in righteousness and true holiness. In the morning a daughter of affliction came to see me, who teaches a school at *Rotterdam*. She had been for some time under deep convictions; but could find none to instruct or comfort her. After much conversation, we joined in prayer, and her spirit a little revived. Between nine and ten we went on board. In the afternoon I read prayers, and preached in the great cabin. The wind being contrary, we did not get out of the river till *Wednesday*; nor to *London* till *Saturday* night.

[Continued to Page 70.]

A SHORT ACCOUNT OF THE

LIFE AND DEATH

OF THE

REV. JOHN FLETCHER.

By the Rev. JOHN WESLEY.

SEQUOR, NON PASSIBUS AQUIS.

To the READER.

NO man in *England* has had so long an acquaintance with Mr. Fletcher as myself. Our acquaintance began almost as soon as his arrival in *London*, about the year 1752, before he entered into holy orders, or (I believe) had any such intention. And it continued uninterrupted between thirty and forty years, even 'till it pleased GOD to take

take him to himself. Nor was ours a flight or ordinary acquaintance; but we were of one heart and of one soul. We had no secrets between us for many years; we did not purposely hide any thing from each other. From time to time he consulted me, and I him, on the most important occasions. And he constantly professed, not only much esteem, but (what I valued far more) much affection. He told me in one of his letters, (I doubt not from his heart)

"Tecum vivere amem; tecum obeam lubens;
"With thee I gladly would both live and die."

I therefore think myself obliged by the strongest ties, to pay this small tribute to his memory. But you may easily observe, that in doing this, I am little more than a compiler. For I owe a great, if not the greatest part of the ensuing tract, to a few friends, who have been at no small pains, in furnishing me with materials: and above all, to my dear friend, (such she has been almost from her childhood) Mrs. Fletcher. I could easily have altered both hers and their language, while I retained their sentiments. But I was conscious, I could not alter it for the better: and I would not alter it for altering sake; but judged it fairest to give you most of their accounts, very nearly in their own words.

AMSTERDAM,
September 12, 1786.*

THE LIFE AND DEATH OF
THE REVEREND JOHN FLETCHER.

C H A P. I.

Of his Parentage and Youth.

1. JOHN William *de la Flechere* (this was properly his name) was born at *Nyon* in *Switzerland*, a town about fifteen miles north of *Geneva*, on September the twelfth, in the year 1729. His father was an officer in the French service, 'till he left the army in order to marry. But af-
ter

ter a time he returned to the army, and was a colonel in the militia of his own country.

2. In his early childhood he had much of the fear of GOD, and great tenderness of conscience. One day, having offended his father, who threatened to correct him, he did not dare to come into his presence, but retired into the garden; and when he saw him coming towards him, he ran away with all speed. But he was presently struck with deep remorse, and said to himself, "What! Do I run away from my father? Perhaps I shall live to have a son, that will run away from *me*!" And it was several years before the impression, which he then received, was worn off.

3. Another instance of his tenderness of conscience occurred, when he was about seven years of age. He was one day reproved by the nursery-maid, saying, "You are a naughty boy. Do you not know that the devil is to take away all naughty children?" He was no sooner in bed, than he began to reflect very deeply upon her words. He thought, "I am a naughty boy. And how do I know, but GOD may let the devil take me away this night?" He then got up and wrestled with GOD in prayer, for a considerable time. And he would not go to bed again, 'till he believed GOD had forgiven him.

4. The following accounts Mr. Fletcher himself gave to Mr. Samuel Webb, of London, then residing at Madely.

"When I was a lad, I had a design to get some fruit out of my father's garden. The door being locked, I could not get in, but by climbing over the wall. This was very high; but with some difficulty, I got to the top of it. As I was walking upon it, my foot slipped, and I fell down to the bottom. But just where I fell, a large quantity of fresh-made mortar was laid. I fell exactly upon it. This broke my fall, or it might have cost me my life."

5. "Once as I was swimming by myself in a deep water, one end of a strong ribband which bound my hair, getting loose I know not how, and twisting about my leg, tied me as it were neck and heels. I strove with all my strength to disengage myself: but it was to no purpose.

No

No person being within call, I gave myself up for lost. But when I had given over struggling, the ribband loosed ofitself."

6. "Another instance of the tender care which GOD had over me was as follows. One evening I and four young gentlemen in high spirits, made a solemn agreement with each other, to swim the next day to a rocky island, five miles distant from the shore. But this foolish adventure was within a very little of costing us all our lives. I and another indeed did with great difficulty and hazard swim to the island. But when we came thither, the rock was so steep and smooth, that we could not possibly climb up. After swimming round several times, and making many ineffectual efforts, we thought we must perish there. But at length one of us found a place, where he made a shift to crawl up. He then helped his companion after him; the others swam about half way. A boat then took them up, when they were just sinking. Another boat, which we had ordered to follow us, afterwards came and took us home."

7. A still more remarkable deliverance it is, of which he gave an account in the year 1760. "Some years since I lived at a place very near the river *Rhine*. In that part, it is broader than the *Thames* at *London-bridge*, and extremely rapid. But having been long practised in swimming, I made no scruple of going into it at any time. Only I was always careful to keep near the shore, that the stream might not carry me away. Once, however, being less careful than usual, I was unawares drawn into the mid channel. The water there was extremely rough, and poured along like a galloping horse. I endeavoured to swim against it, but in vain, till I was hurried far from home. When I was almost spent, I rested upon my back, and then looked about for a landing place, finding I must either land or sink. With much difficulty I got near the shore. But the rocks were so ragged and sharp, that I saw, if I attempted to land there, I should be torn in pieces. So I was constrained to turn again to the mid stream: at last, despairing of life, I was cheered by the sight of a fine smooth creek, into which I was swiftly carried by a violent stream. A building stood directly

directly across it, which I did not then know to be a powder-mill. The last thing I can remember was, the striking of my breast against one of the piles whereon it stood. I then lost my senses, and knew nothing more, till I rose on the other side of the mill. When I came to myself, I was in a calm, safe place, perfectly well, without any foreness or weariness at all. Nothing was amiss but the distance of my clothes, the stream having driven me five miles from the place where I left them. Many persons gladly welcomed me on shore: one gentleman in particular, who said, "I looked, when you went under the mill, and again when you rose on the other side. And the time of your being immersed among the piles, was exactly twenty minutes."

But some will say, "Why this was a miracle!" Undoubtedly it was. It was not a natural event; but a work wrought above the power of nature, probably by the ministry of angels.

8. When he was yet very young, his father sent him to the university of *Geneva*. After he had gone through the usual course of study, it was the desire of his parents, that he should be a clergyman. But it was his own desire and resolution, to be an officer in the army. Not being able to gain their consent to this, he, without their consent, went away to *Lisbon*. Here he gathered a company of his own countrymen, accepted of a captain's commission, and engaged to serve the king of *Portugal*, on board a man of war, which was just then getting ready with all speed, in order to sail to *Brazil*. He then wrote to his parents, begging them to send him a considerable sum of money. Of this he expected to make a vast advantage. But they refused him roughly: unmoved by this he determined to go without it, as soon as the ship sailed. But in the morning, the maid waiting on him at breakfast, let the tea-kettle fall, and so scalded his leg, that he kept his bed for a considerable time after. During that time, the ship sailed for *Brazil*. But it was observed that ship was heard of no more.

9. But how is this reconcileable with the account which has been given of his piety when he was a child? Very easily:

easily: it only shews, that his piety declined while he was at the university. (And this is too often the case of other youths in our own universities.) But it pleased GOD at or before his journey to *England*, to lift up his head again.

10. His desire of being an officer in the army continued after he returned from *Lisbon*. And when he was informed that his uncle, then a colonel in the *Dutch* service, had procured a commission for him, he joyfully set out for *Flanders*. But just at that time the peace was concluded; and his uncle dying quickly after, his hopes were blasted, and he gave up all thoughts of going into the army. And being disengaged from all business, he thought it would not be amiss, to spend a little time in *England*.

11. Coming to the custom-house in *London*, with some other young gentlemen, none of them could speak any *English*, they were treated with the utmost surliness and ill-manners, by some brutish custom-house officers. These not only took out, and jumbled together, all the things that were in their portmanteaus; but took away their letters of recommendation: telling them, "All letters must be sent by the post." They are such saucy and ill-mannered wretches as these that bring up an evil report on our nation. *Britons* might well be stiled *hospitibus feri*, if they were all like these vermin.

12. From hence they went to an inn; but here they were under another difficulty. As they spoke no *English*, they could not tell how to exchange their foreign, into *English* money: till Mr. *Fletcher*, going to the door, heard a well-drest Jew talking *French*. He told him the difficulty they were under, with regard to the exchange of money. The Jew replied, "Give me your money, and I will get it changed in five minutes." Mr. *Fletcher* without delay gave him his purse, in which were ninety pounds. As soon as he came back to his company, he told them what he had done. They all cried out with one voice, "then your money is gone. You need never expect to see a crown or a doit of it any more. Men are constantly waiting about the doors of these inns, on purpose to take in young strangers."

Seeing no remedy, no way to help himself, he could only commend his cause to GOD. And that was enough. Before they had done breakfast, in came the Jew, and brought him the whole money.

13. Inquiring for a person who was proper to perfect him in the *English* tongue, (the rudiments of which he had begun to learn before he left *Geneva*) he was recommended to Mr. *Burchell*, who then kept a boarding school, at *South-Nimms* in *Hertfordshire*. And when Mr. *Burchell* removed to *Hatfield*, he chose to remove with him. All the time he was both at *South-Nimms* and at *Hatfield*, he was of a serious and reserved behaviour; very different from that of the other young gentlemen, who were his fellow students. Here he diligently studied both the *English* language, and all the branches of polite literature. Mean time his easy and genteel behaviour, together with his eminent sweetness of temper, gained him the esteem as well as the affection, of all that conversed with him. He frequently visited some of the first families in *Hatfield*, who were all fond of his conversation: so lively and ingenious at the same time, evidencing both the gentleman and the scholar. All this time he had the fear of GOD deeply rooted in his heart. But he had none to take him by the hand, and lead him forward in the ways of GOD. He staid with Mr. *Burchell* about eighteen months, who loved him as his own son.

14. Afterwards one Mr. *Dechamps*, a French minister, to whom he had been recommended, procured him the place of tutor to the two sons of *Thomas Hill*, Esquire, at *Tern-Hall*, in *Shropshire*. In the year 1752, he removed into Mr. *Hill*'s family, and entered upon the important province of instructing the young gentlemen. He still feared GOD, but had not yet an experimental sense of his love. Nor was he convinced of his own fallen state, till one Sunday evening, a servant came in to make up his fire, while he was writing some music, who looking at him with serious concern, said, "Sir, I am sorry to see you so employed on the Lord's-day." At first his pride was alarmed, and his resentment moved

moved at being reproved by a servant. But upon reflection, he felt the reproof was just. He immediately put away his music, and from that very hour, became a strict observer of the Lord's-day.

15. I have heard two very different accounts of the manner wherein he had the first notice of the people called *Methodists*. But I think it reasonable to prefer to any other, that which I received from his own mouth. This was as follows :

When Mr. *Hill* went up to *London* to attend the parliament, he took his family and Mr. *Fletcher* with him. While they stopped at *St. Albans*, he walked out into the town, and did not return till they were set out for *London*. A horse being left for him, he rode after, and overtook them in the evening. Mr. *Hill* asking him, why he stayed behind? He said, " As I was walking, I met with a poor old woman, who talked so sweetly of Jesus Christ, that I knew not how the time passed away." I shall wonder, said Mrs. *H.* if our tutor does not turn *Methodist* by and by. " *Methodist*, Madam, said he, pray what is that?" She replied, " Why, the *Methodists* are a people that do nothing but pray: they are praying all day and all night." " Are they?" said he, " then by the help of GOD, I will find them out, if they be above ground." He did find them out not long after, and was admitted into the society. And from this time, whenever he was in town, he met in Mr. *Richard Edwards*'s clas. This he found so profitable to his soul, that he lost no opportunity of meeting. And he retained a peculiar regard for Mr. *Edwards* till the day of his death.

C H A P II.

Of his Conversion to GOD.

1. IT will be most satisfactory to the serious reader, to give an account of this in his own words. They run thus. " The twelfth of January, in the year 1755, I received the sacrament of the Lord's supper, though my heart

heart was as hard as a stone. The following day I felt the tyranny of sin more than ever, and an uncommon coldness in all religious duties. I felt the burden of my corruptions heavier than ever: there was no rest in my flesh. I called upon the Lord, but with such heaviness, as made me fear it was lost labour. Many a time did I take up the bible to seek comfort; but not being able to read, I shut it again. The thoughts which engrossed my mind were these, I am undone. I have wandered from GOD more than ever. I have trampled under-foot the frequent convictions which GOD has wrought in my heart. Instead of going strait to Christ, I have wasted my time, in fighting against sin, by the sole use of the means of grace: as if the means would do me good, without the blessing of GOD. I never had faith: and without faith it is impossible to please GOD. Therefore all my thoughts, words, and works, however specious before men, are utterly sinful before GOD. And if I am not changed before I go hence, I am lost to all eternity.

2. When I saw that all my endeavours availed nothing against my conquering sin, I almost gave up all hope, and resolved to sin on and go to hell. Yet I had a strange thought, " If I do go to hell, I will praise GOD there. And since I cannot be a monument of his mercy in heaven, I will be a monument of his justice in hell." But I soon recovered my ground. I thought, Christ died for all. Therefore he died for me. He died to pluck such sinners as I am out of the devil's teeth. And as I sincerely desire to be his, he will surely take me to himself. He will surely let me know before I die, that he has died for me. If he leaves me for awhile in this dreadful state, it is only to shew me the depth he draws me out of. But then I thought, perhaps he will do it only at my dying hour. And must I sin on till then? How can I endure this? But I thought again, my Saviour was above three and thirty years on earth. Let me wait for him as many years, and then I may have some excuse for my impatience. Does GOD owe me any thing? Is he bound to time or place? Do I deserve any thing

thing at his hands but damnation? Yet anger was always one of the sins which I could not overcome. I went on sinning and repenting, and sinning again; but still calling on GOD's mercy through Christ.

3. I was now beat out of all my strong holds. I felt my helplessness; and lay at the feet of Christ. I cried, "Save me, Lord, as a brand plucked out of the fire! Give me justifying faith: for the devil will surely reign over me, till thou takest me into thy hand. I shall only be an instrument in his hand to work wickedness, till thou stretch out thy almighty hand, and save thy lost creature, by free, unmerited grace." I seldom went to private prayer, but this thought came into my mind, this may be the happy hour, when thou wilt prevail with GOD! But still I was disappointed. I cried to GOD: but my heart did not go with my lips. I prayed, but often could hardly keep awake. When overcome with heaviness, I went to bed; beseeching GOD to spare me till the next day, that I might renew my wrestling with him, till I should prevail.

4. On Sunday the nineteenth in the evening, I heard an excellent sermon on these words: *Being justified by faith, we have peace with GOD, through our Lord Jesus Christ.* I heard it attentively, but my heart was not moved. I was only still more convinced, that I was an unbeliever, and that till I had faith, I should never have peace. The hymn after sermon suited the subject: but I could not join in singing it. So I sat mourning while others rejoiced. I went home, still resolving to wrestle with the Lord like Jacob, till I should become a prevailing Israel.

5. I begged of GOD the following day, to shew me the wickedness of my heart. I besought him to increase my convictions; for I was afraid I did not mourn enough for my sins. But I found relief in Mr. Wesley's journal, where I learned, that we should not build on what we feel, but go to Christ with all our sins, and all our hardness of heart. On the twenty-first I wrote down part of what filled my heart, namely, a confession of my sins, misery, and helplessness, together with a resolution to seek Christ even unto death.

death. In the evening I read the scriptures, and found a sort of pleasure, in seeing a picture of my own wickedness exactly drawn in the third of the *Romans*, and that of my present condition in the seventh. I often wished to be acquainted with somebody, who had been in my condition, and resolved to seek for one, to whom I might unbosom my whole soul. On Thursday Satan beset me hard: I sinned, and grievously too. And now I almost gave up all hope: I was on the brink of despair: and nevertheless continued to fall into sin, as often as I had temptation. But I must observe, that though I frequently thought, hell would be my portion, yet I never was much afraid of it: whether this was owing to a secret hope, or to hardness of heart, I know not. But I was continually crying out, What stupidity! I see myself hanging over hell, as it were by a single thread! And yet I am not afraid, but sin on! O what is man without the grace of GOD! A very devil in wickedness, though inferior to him in power! In the evening I went to a sincere friend, and told him something of my state. He endeavoured to administer comfort. But it was not suited to my state. When we parted he gave me some advice, which was better suited to my condition. "GOD, said he, is merciful. GOD loves you, and if he denies you any thing, it is for your good. You deserve nothing at his hands; but wait patiently for him, and never give up your hope." I went home, resolved to follow his advice, though I should stay till death.

6. I proposed to receive the Lord's supper on the following Sunday. I therefore returned to my room, and looked out a sacramental hymn. I learned it by heart, and prayed it over many times, intending to repeat it at the table. Then I went to bed, with rather more hope and peace than I had felt for some time. But Satan waked, though I slept. I dreamed I had committed a grievous and abominable sin. I awaked amazed and confounded, but fell upon my knees and prayed with more faith than usual: and afterwards went about my business with an uncommon cheerfulness. It was not long before I was tempted by my besetting sin: but I found

It had no power. My soul was not even ruffled. I took no notice of this at first. But having withstood the temptation again and again, I perceived it was the Lord's doing. Afterwards it was suggested, It is presumption for such a sinner, to hope for so great a mercy. I prayed, that I might not be in a delusion; and the more I prayed, the more clearly I saw it was real. For though sin stirred all the day long, I always overcame it in the name of the Lord.

[Continued to Page 77.]

*A short ACCOUNT of the
CONVERSION and DEATH of
CASTER GARRET,*

In a LETTER to a FRIEND.

CASTER GARRET was born in *Ireland*, of protestant parents, and lived without GOD in the world till the 55th year of his age. About that time, being afflicted, he was greatly alarmed on account of his sins: but when he recovered, this conviction wore off, on which he grew careless again. Shortly after, it pleased GOD to lay his hands on a neighbour of his, who was a very wicked young man. This sickness was so sanctified to him, that when he recovered, he evidenced that a real change was wrought upon him. Presently after, a prayer-meeting being appointed at his house many came to it, and among the rest, *Caster Garret*. He had not attended long, before he was awakened again to a sense of his danger. On seeing the house, where we met, too small, he offered us the use of his barn to meet in.

After some time, the Lord afflicted him again. Now finding himself exceedingly ill, his sins were set in array before him. On this, he sent for me to pray with him. When I came, I asked him if he saw that he stood in need of a Saviour? He answered, " Yes, yes!" I then asked, do you see the necessity of being born again? He answered,

ed, "I know I deserve hell; and added, O pray that Christ may have mercy on me, and reveal himself in my soul." On hearing this, I urged him to pray for himself, and to expect the pardon of all his sins: telling him that when he was justified, he would find peace with GOD, through our Lord Jesus Christ. I then left him earnestly crying for mercy. When I visited him again, though he seemed better in body, yet he continued to cry out for the salvation of his soul.

Nov. 18, 1785, his disorder increasing, he sent for me again. When I came, he took me by the hand, and said, "GOD is love! O help me to praise him."

After prayer he rejoiced exceedingly, and said, "Christ has done great things for me! I have given up wife and friends! I am crucified to the world, and the fear of death is quite gone."

He then sent for his friends and neighbours, and charged them to forsake their sins, and turn to GOD: adding, "If you do, he will have mercy on you." To one whom he knew to be a sabbath-breaker, he said, "You have often grieved me by breaking the sabbath of the Lord: I charge you to quit your sins, and to cry to GOD for mercy; or else where I am going, you will never come." In short; he preached Christ to all who came near him, and exhorted them speedily to turn from all their sins.

Thus he continued for two days. When I returned, on finding he was still happy in GOD, we sung the following hymn:

O the infinite cares,
Temptations and snares,
His hand hath conducted me through;
O the blessing below'd,
By a bountiful GOD!
And the mercies eternally new.

A friend coming into the room, he spoke to him in a very comfortable manner; and then said, "blessed be GOD who sends his children from different places to see me!"

Another

Another coming to see him, who spoke very comfortably, he asked him, "what think you of Christ?" On my saying,

" My Jesus to know, and feel his blood flow,
'Tis life everlasting, 'tis heaven below,"

he answered, " O Jesus, did every creature enjoy as much happiness as I do at the present, it would be a happy world indeed: it would be just such a world as it ought to be! O what a pity it is that every creature does not love Jesus!"

" On my saying, look to GOD for an entire change of heart, he answered, " I will;" and immediately added, " O Jesus, as thou hast in great mercy justified me freely, I beseech thee sanctify me wholly!"

The next night he sent for me again. When I came, he said, " O John, stay with me this night ! I shall soon go home !" But, said I, do you think you are ready ? He answered, " Jesus can soon make me ready." He then desired his brother's wife to read him a rejoicing hymn.

Presently after satan made his last effort against him. For all on a sudden he cried out aloud, " I am undone! undone! I have lost my way ! the Lord is departed from me ! O, it was all lies I was telling ! GOD has shewed me that I am a great sinner ! I see my sins before me, as a mighty army ready to devour me ! O my GOD, I am undone, undone !" I then said, fear not ! it is the enemy who wants to destroy your confidence, and to remove you from the rock of your salvation. But stronger is he that is for you, than all that are against you ! He answered, " I hope so ;" but yet continued in great distress. On my mentioning those words, if we confess our sins, GOD is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness ; he answered, " GOD is faithful and just ! He is come ! Help me up ! Blessed be GOD ! He is come !" Then giving a stamp with his foot ; he said, " Satan ! I stamp thee under my feet ! O my dear friends and neighbours, praise, praise the Lord with me ! For he is come in mercy to my soul ! The terror is gone ! The sting of death is gone !

O death, where is thy sting ! O grave, where is thy victory ?
Blessed be Jesus who hath given me the victory ! O, I feel
his love in my heart!"

"Praise GOD from whom all blessings flow!"

The exceeding great joy he felt in his soul, gave vigour
to his body also. For, before this deliverance, he could
scarce bear to be turned in the bed : but now he could sit
up himself, without any help ; yea, we all thought he could
walk over the room !

A boy seeing this mighty change, ran home to his mother, and said, mother get up ; for my uncle will soon be well ! I never saw such a change before ! I think he can
walk over the room ! On hearing this, she came, and was
astonished at what she saw and heard.

His wife coming into the room, praised the Lord for
what he had done for him ! She then said, my dear husband,
I am willing to part with you ; for you are GOD's and not
mine. I freely give you up to him. Farewell, my dear
husband ! O that my last end may be like yours ! To which
he answered, "O that it may!"

"Our mourning is all at an end,

"When rais'd by the life-giving word."

He just said, "I am happy!" and then he fell asleep in the
arms of Jesus.

November 27, 1785.

Poetry.

A LETTER to a PERSON in high Life.

Matthew vi. 19.

Lay not up for yourselves Treasures on Earth, &c.

WHY do you set your heart on earth,
Or plume yourself on wealth or birth?

What

What bliss can these afford?
 Will they prolong your fleeting breath?
 Or rescue from the jaws of death
 Their supercilious Lord?

Do not the rich, as well as poor,
 Find death still knocking at their door?
 Or does he less invade
 The lofty castles of the great,
 Shining in all the pomp of state,
 Than poverty's low shed?

Remember then how soon you must
 Yield unto death, and in the dust
 Your empty honours lay:
 Your years with swift, though silent pace,
 Slide on, nor linger in the race,
 To bring th' unwelcome day.

Then nought on earth you call your own,
 Will follow you to worlds unknown;
 Your every dear delight,
 Your house, your land, your pleasing wife,
 And all the comforts of this life,
 Will vanish out of sight.

Not one of all those spreading trees,
 Planted by you to catch the breeze,
 And form the cooling shade;
 Their short-liy'd master will pursue,
 Except the cyprefs be your due,
 To death once sacred made.

Nor wealth, nor birth, relief in hell
 Can yield, where lordly Dives fell,
 Involv'd in torments dire;
 Of all his vast, his boundless store,
 No mite is left him, to procure
 One drop to quench the fire,

Hear

Hear him deplore his hapless fate,
He cries for mercy, now too late;
To Abraham tells his grief:
" Have pity, father, on thy son,
On me bestow one little boon,
To give me some relief!"

The favour which I ask of thee
Is this, send Laz'rus unto me,
Who am with torment stung;
That he into the cooling stream
May dip his finger, damp the flame
That preys upon my tongue."

That such may never be your end,
By this be warn'd, in time, my friend,
This mammon-god despise;
But make the living Lord your stay,
That when this world shall fail, you may
Have treasures in the skies.

2 KINGS ii. 11. *And parted them both asunder.*

THAT chariot, in my life's short day,
I oft have seen descend,
To tear my other self away,
To part me from my friend.
But lo, it comes my soul t'unite
With those that went before,
It whirls me to my friends in light,
Where we shall part no more.